A COOLE CONFERENCE

between the Cleared Reformation and the *Apologeticall Narration*, brought together by a well-willer to both.

Reformat. *Whileſt we the meaneſt of many, &c. wait for uniformity in Religion, ſo much deſired by all the Godly in the three Kingdoms; unto which an entrance is made by a ſolemn League, and Covenant.*

Apologet. We approve (worthy brethren) your expectation as juſt, and confeſſe our own deſires of it, ſo as *Reformation* be not taken *indebite* in a ſtrict ſtinted ſence, but according to your latitude expreſſed pag. 15. *We are* (ſay you) *neither ſo ignorant, nor ſo arrogant as to aſcribe to the Church of Scotland* (its your own phraſe) *ſuch abſolute purity and perfection, as hath not need, or cannot admit of further Reformation.* So you. A golden peace ſignifying ſpeech as if dropped from the mouth of ſome *Chryſoſtome*, or conceived by ſome *Ireneus*; pluck you that end, and we the other likewiſe, and we ſhall be faſtned with a *Cordian* knot. Of which our endeavour you have a full teſtimony in our League and Covenant, wherein we ſwear to *indeavour the preſervation of the reformed Religion in Scotland*; we ſay of *Religion* and *Reformed*; is, or ſhall be; and till further reformation, we *will preſerve it againſt our common enemie*, that you be not made to retreat from that you have wonne. And that *we will indeavour the reformation of Religion in the Kingdoms of England and Ireland in doctrine, worſhip, diſcipline and government, according to the Word of God, & the example of the beſt reformed Churches.* So farre the Covenant. Wherein it is as evident as if written with a Sunne beame, that the Churches of England have not ingaged themſelves to come down to you, or do bind you to come to us, but the common rendevous where we muſt all meet is the *beſt reformed Churches*: and that *according to the word of God*, which is that Standard of perfection that muſt weigh and meaſure out unto us our *uniformity*.

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NOV. 3, 1916

Reformat. *We find our ſelves bound againſt the prejudices, and miſtakings of ſome who in the dark are afraid of that which they know not, and ſuffer their affections of love and hatred to run before their underſtanding; and againſt the miſ-repreſentations and indirect aſperſions of others who do ſo commend their own way, that the reformed Churches thereby ſuffer diſparagement; to give that teſtimony unto the order and government of the reformed Churches, and particularly of the Church of Scotland, which they do well deſerve.*

Apologet. Ah deare brethren, why would ye ſpeak thus? Do theſe expreſſions (in the judgement of *candor*) ſuit with your profeſſion, pag. 2. *where you promiſe that you indeavour nothing but a ſimple and innocent manifeſtation and defence, without deſire or intention to give the ſmalleſt offence to any who fear God, love the truth, and, &c.* So you. Let an impartiall Angel ſpeak, whether multitudes of gracious hearts are not juſtly offended at this bitterneſſe ſo unſeaſonably adminiſtred, and applied too, to wrong parties? Ah, how eaſie is it by our ſelf-miſtaſting hearts (like the ſorry Artificer that makes two cracks, whiles he is patching and hammering up one) rather to cauſe prejudices, then cure them. You may be confident (let all the world look upon the Apologie and judge) that the *five Members* of the Aſſembly caſt no prejudices upon you, to whom you have ſo haſtily replied. And for private barkings of inconſiderate and inconſiderable men, they are either unknown or un-owned (as is ſuppoſed) by men of your gravitie. All wiſe men generally are ſilently intentive, expecting not paper replyes, but diſputed Poſitions from the Aſſembly, grounded on Scripture. And therefore this paper comes abroad onely to beſeech that on either ſide there may be committed no more breaches of the peace Eccleſiaſtick, and to leave the Apologie (if it may be) under the ſame candid opinion that rayed forth upon it afore this cloud came and interpoſed. Sure if the Houſes of Parliament allow any of the Aſſembly differing in opinion touching the matters propoſed to them (whereof Diſcipline is one) to preſent their judgements with their reaſons unto the ſaid Houſes; you cannot judge it a crime to ſend forth a *prodromum* preſented to the Parliament to tell them and you how farre they cloſe with you and other reformed Churches, and diſſent from the Separation and Browniſts. And therefore have not deſerved to be whipt with a reply. Pardon the phraſe, for indeed it is a

So the Ordinance for the Aſſembly. p. 5.

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ſmart ſtroke upon the ſpirits of underſtanding men, and ſtanding forth in and for a publick Eccleſiaſticall cauſe to be taxed for thoſe *who in the dark are afraid of that which they know not, and to ſuffer their affections, &c. to run before their underſtanding, &c.* Sweet brethren do you call your books (frequent among us) *the government of the Church of Scotland the Aſſertion of your government, the peaceable Plea darkneſſe?* Or do you think that the Elders of the *Quinque Eccleſiæ*, or others that ſtudy Diſcipline to be dark? Are we not morall men (*voluntas vult ut intellectus intelligit*) to underſtand firſt, and affect after? Or wherein hath appeared this prepoſterouſneſſe towards you, whiles the Apologie ſmiles upon you, and ſweetly cals you and Holland by name the *more reformed Churches*, Apol. p. 6. do you give them one ſuch a kind word in all your Reply? And more then that, you call not your ſelves, *confeſſing a need of further Reformation* as we noted, and quoted afore. If then they have commended your Churches according to your own Judgements of your ſelves, how hath their commendation of other Churches appeared to diſcommend yours? eſpecially whiles they commend not their own for ſo perfect, but that they found a neceſſity of holding this for one of their three rules by which they walked, in theſe words; *Not to make our preſent judgement and practiſe a* Apol. p. 10. 11. *binding law unto our ſelves for future, which we likewiſe made continuall profeſſion of upon all occaſions. We had too great an inſtance of our own frailty in the former way of conformity; and therefore in a jealouſie of our ſelves, we kept this reſerve (which we made open and conſtant profeſſions of) to alter and retract (though not lightly) what ever ſhould be diſcovered to be taken up out of a miſunderſtanding of the rule.* So far the Apolog. There is yet one thing more that makes the Apologiſts more confident of their candor, in that it received ſo great an approbation from ſo pious and learned a man of your judgement, and a Member of the Aſſembly: As on the other ſide, though the Aſſembly voted you thanks, yet was it onely for the books you gave them, not for the Reply, as it was expreſſe (to that effect) in the vote, if obſervation fail not.

Reformat. pag. 2. *Our wayes ſince our coming into this Kingdom have been, and (ſo farre as the truth will ſuffer us) ever ſhall be, to unite, and not to divide; to compoſe rather then to create differences; the principall end of the Aſſembly of Divines.*

Apol. Yet ſo contrary a face and voice to that, did this paper ſeem to have at firſt bluſh and ſound thereof, that ſome thoughts and throbs of heart began to doubt whether this blow (intended for a ſecond) upon an imagination of a firſt, were not given by ſome to carry on the deſigne of utter diſ-uniting the Preſbyterians from others; or at leaſt to put them into a capacitie to be challenged and contended with; till the Title appeared *By the Commiſſioners of the Aſſembly of Scotland*; and then all thoughts were turned to wonder, that ſuch grave perſonages ſhould once think that this their paper could in the leaſt, tend to compoſall, or prove pacificatorie; eſpecially ſeeing it did carry a ſhew of taking the buſineſſe out of the hands of the Aſſembly (which you here mention) if the Apologie in any thing had been to be blamed. But however notwithſtanding this extrajudiciall and excentricall act thus happening, we truſt, and ſhall indeavour that there may not be the leaſt miſ-contending in any kind about it, though many godly hearts may be grieved at it, and none can help it. Theſe lines we now pen are rather to intreat all not to *miſtake* the Apologie, then to *take you up*.

Reformat. pag. 3. *The order and government of the reformed Churches in the beauty and ſtrength thereof, as it is not hid in a corner, wrapped up in a myſtery, or, covered under a cloud of darkneſſe, but is known to the Nations and kingdoms of the earth, openly profeſſed and practiſed in the eyes of the world, &c. ſo it is commended and already confirmed by a long tract of time.*

Apol. Yet we preſume you will joyne iſſue with us in this againſt the Papiſts, that neither viſibilitie, nor ſucceſſion are eſſentiall notes of a true Church. The holy Ghoſt propheſied that the true Church, *Revel.* 12. ſhould be hid in the wilderneſſe for a long time; as yours and ours were many yeers before *Luthers* time. You your ſelves confeſſe, pag. 16. *That the uſurpation and tyranny of Prelates and Prelaticall party, did a time ſo reigne and rage in your Kingdom, vexing the godly Miniſtery and people, that thoſe that went to New England durſt not venter to come to you to find a viſible Church liberty.* And pag. 11. *That you long time could but intend and deſigne the government of the Church by Aſſemblies and Preſbyteries.* So you. How viſible ſoever the Churches be, the eyes of *the world* (of which you ſpeak) will take but little cognizance; or if they do, will give but a ſlender teſtimonie to them; whiles one Church differing

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but in ſome peeces of Diſcipline, will ſo diſ-favour others that jump not with them. Bleſſed be God (brethren) that God hath made a *Rehoboth* for you, that you are not now kept up in a corner. Though other Churches have not yet attained that inlargement of place and peace, yet they keep not up their minds in a *myſtery* if Narrations, Apologies and Diſputes may make men underſtand. And as for the clouds of darkneſſe which may cover them; who can hinder the winds if they blow and bring black weather out of the *North*, or *Weſt*, to obſcure them that love not to ſit out of the Sunne beams; much leſſe to be wrapt up in black ſheets. But they deſire with patience and peace to bear all; waiting till that great Queſtion be reſolved, which Diſcipline be the *truly ancienteſt*, and *of longeſt tract of time* (*hic labor, hoc opus*) and not to begge the queſtion. Gen. 26. 22.

Reformat. p. 4. *The inſtruments which the Lord uſed in the bleſſed work of Reformation of the Church of Scotland, were not onely learned and holy men, but had ſomewhat in their callings, and gifts, and zeal to the glory of God, more then ordinary. Some of them had a propheticall ſpirit; and ſome of them were honoured to be Martyrs.*

Apologet. Nor hath the Lord (bleſſed be his name) left us without ſuch. Perſecuted *Brightman* (whom p. 15. you name with honour) had thoſe gifts of learning, zeal, and ſpirit of propheſie you mention; compare the late events both in your Kingdome and ours with his Comment on the *Revel.* who though he did juſtly preferre your Churches in his time before ſome others, yet not a Claſſicall Presbytery before a Congregationall government, for ought that we have read or heard. And what leſſe then a ſpirit of propheſie was in that holy *Martyr* perſecuted to death by the Bp. that ſaid, *that the Lord would bring in his own diſcipline in his time in that way as would make all their eares to tingle:* Which Scripture phraſe, was conſtrued to be treaſon, though ſince like a propheſie it is fulfilled. For martyrdome unto a civill death we can ſay ſomewhat more, thovgh we do but mention *Cartwrit*, and *Parker*, whom you juſtly mention with honour in your *Peaceable Plea*. But we liſt not to inlarge; therefore we omit our brethren in New England. Becauſe though martyrdome be a kinde of ſeal, yet being a broad ſeal to all the truths in the Scripture, it doth not diſtinguiſh *ad apicem*, to put a greater impreſſion on one truth then on another. For in all ages ſome Saints have by ſuf- 1 Sam. 3. 11.

2 Pet. 1. 12. fering chiefly ſealed to ſome *preſent truth*: as the *Apoſtles* againſt *Judaiſme*, the *Saints in the ten perſecutions* againſt *Hetheniſme*, *Athanaſius* againſt *Arrianiſme*, *Luther* againſt *Papiſme*, *You* againſt *Prelacy*. And others againſt an Eccleſiaſticall *coactive power* where Chriſt hath not ſetled it.

Reformat. pag. 7. *As the Church of Scotland agreed in ſome things with the reformed Churches, ſo it cannot be ſatisfactory that any Church ſhould* onely *practiſe* ſome *things univerſally received in the reformed Churches.*

Apol. A bare relation of the words of the Apologie is a ſufficient anſwer to this, which are theſe. 1 *The ſupreme rule without us was the primitive pattern and example of the Churches erected by the Apoſtles.* 2 *Not to make our preſent judgement and practiſe a binding law unto our ſelves for future.* 3 *That in matters of greateſt moment and controverſie we ſtill choſe to practiſe ſafely, and ſo as we had reaſon to judge that all ſorts, or the moſt of all Churches did acknowledge warrantable.* So the Apolog. By which words it is apparent that their intent and endeavour was not *onely* to practiſe *ſome* things univerſally received in the reformed Churches; but to go full as far forth, as the Churches founded by the Apoſtles. But for matters of *greateſt moment and controverſie*, in what particulars the reformed Churches (in their beſt judgements) left the pattern of the Apoſtolicall Churches, there they ſuſpended their aſſent and practiſe, but joyning with them in the reſt. Keeping this for a reſerve, that when further light ſhould come in, that they might do more lawfully, then formerly they durſt do; then to do it, and be diſingaged from their former judgement and practiſe, which in effect you profeſſe, pag. 15. ſaying, that the Church of Scotland may admit of further reformation. Therefore it is ſuppoſed that for the preſent you *onely* practiſe *ſome* things of reformation; and that for future when you have more light and power, you will advance from your preſent practiſe to a further.

Reformat. pag. 6. *They did honour* Luther *and* Calvin, *&c. who had an heart or hand, &c. in the bleſſed work of Reformation, &c. But for this to call us Calvinians, and the reformed Churches Calvinian reformed Churches, is to diſgrace the true Churches of Chriſt, and to ſymbolize with the Papiſts, who call themſelves the Catholick Church, &c. The Separation may be well allowed to be called Browniſts.*

Apologet. Ah brethren, from what ſpirit comes all this? The whole

whole deſigne of framing a confutation of a plain, ſimple, modeſt, ſingle hearted narration, reliſhed bitter upon multitudes of godly and judicious palates. But here we have met (if we miſtake not the drug) with the *Coloquintida*, or if it be intended for a better *Recipe*, it is ſcalding hot, if our taſte fails us not. Can the Apologie poſſibly be conceived in the word *Calvinian* to intend the leaſt grain of diſgrace to any? Is it not the terme uſed in all the true Chriſtian Churches for diſtinctions ſake from the more corrupt *Lutheran*? Is it not in oppoſition to them (more corrupt) a terme of honour? Was it not uſed of purpoſe to decline the word *Presbiterian*, that leſſe offence might be taken whiles the termes now in controverſie were waved? Doth not the Apologie deeply profeſſe that multitudes of Churches in England were true Churches; and yet for honour of you, cals the Churches of Scotland *more reformed?* But you object, that *this is to ſymbolize with the Papiſt, who call themſelves the Catholick Church*: we take your objection to be our full anſwer. As ſure as the Papiſts do not intend to diſgrace themſelves in calling themſelves Catholicks; ſo ſure is it beleeved that the *Apologiſts* who are *Calvinians* in Doctrine at leaſt (if not more) did not intend to diſgrace themſelves and the brethren (holding the ſame doctrine and truth) with the terme *Clavinian*. Yet, as if in revenge, you ding Apol. p. 5. the words *Separation*, and *Browniſts* againſt the Apologiſts, who had ſo clearly renounced that rigid opinion and way in their Apologie. As if you had forgotten, or did intend to miſ-apply what you had ſaid but the next line afore quoted out of *Hierom. viz. If any where we find men profeſſing Chriſtianity, called by the particular names of men, know them to be the ſynagogue of Antichriſt, and not the Church of Chriſt.* Oh unhappie conjunction; oh heavy application, oh coal-black termes; *Quod ego* —— *Sed motos præſtat componere fluctus*. Were it not for patience, nay that would hardly do it; were it not for reverence of you and your Nation; an home anſwer would be ſhaped, to ſuch a miſ-ſhapen miſpriſion. But to love is to live. The Kingdom is on fire, we need not hold coals to one another. Peace be upon the ſons of peace; But let not that imputation fall upon us, to ſet our houſes on fire to roſt our own egges.

Reformat. pag. 10. *Nothing was farrer from their thoughts and intentions then to frame in their own forge a lesbian rule anſwerable to any particulars*

particular form of civill policy, or compliable with State ends.

Apolog. Whether these words in the Apologie, pag. 3. (for you tread upon the heels of the Apologie step after step) *We had no new Common-wealths to reare, to frame Church government unto*, do provoke to any such answer, let all indifferent men judge. For who doth not know that you had no new Common-wealths to reare? This might farre easier been understood of New England, and yet without surmise of any blame laid upon them, who had the Kings Patent for what they did in policy, as Gods Word for Church government, which they have followed close with a great deal of judgement.

Reformat. pag. 11. *Nor do we know any reason why education in sound doctrine, and true worship should be accounted a matter of thankesgiving to God, and yet should glory in this, that we are not by education ingaged in any one form of Discipline, and Church government, but left to our selves to be moulded by our own private thoughts.*

Apolog. There is no such doxologie in the Apologie, as to thank God for their disengagednesse from, or non education in true reformed Churches. They expresse their sorrow, that the defilement of the Churches of England, caused their exilement out of the Churches of England. Their naked words are onely
Apol. p. 4. these. *We were not engaged by education, or otherwise, to any other of the reformed Churches.* And for your intimated charge *of being left to themselves to be moulded by their own private thoughts, touching Church government*, their own words do most transparently clear them.
Apol. p. 4. *We were not engaged* (say they) *by education, &c. to other of the reformed Churches; yet we consulted with reverence what they hold forth both in writings and practise. We had the advantage of all that light which the conflicts of our Divines* (the good old Nonconformists) *had struck forth in their times; and the draughts of Discipline, which they had drawn. We had likewise the fatall miscarriages and shipwracks of the Separation* (whom ye call Brownists) *as land-marks to forewarne us of those rocks and shelves they ran upon, and to enquire into the principles that might be the causes of their divisions. Last of all, we had the recent and later examples of the wayes, and practises* (and those improved to a better edition and greater refinement, &c.) *of those multitudes of godly men of our own Nation, almost to the number of another Nation, and among them some as holy and judicious Divines as this Kingdom hath bred. All which we looked upon nakedly according to the Word of God.* Thus the Apologie. Out

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of which words the venemous ſpider of envy cannot (much leſſe you brethren that are men of a better ſpirit) extract and draw juſtly this concluſion, *That the Apologiſts intended to mould a government in and by their own private thoughts.* They were not ſo left to themſelves by the oppoſitions of the times, but that they carried with them the golden meaſuring reed of the Word of God; and did with all the judgement and divine aſſiſtance they had, meaſure and ſquare every inch as they built. Nor doth it yet appear to ſome that wiſhly look after theſe things, in what materiall things their buildings differ from others, unleſſe about the *generall* and *common* roofe, whether it ſhall be the monſtrous *Arches* of Epiſcopacy, or the *cemented vaults* of a claſſicall Presbytery, or of *Jeruſalem* work of an *Apoſtolicall* Councell. And this maine queſtion is now among them, *Quos penes arbitrium eſt, & vis, & norma loquendi.*

Reformat. pag. 11. *The Churches planted by the Apoſtles, if not at firſt, yet afterwards were of greater number in one City, then did, or could ordinarily aſſemble in one place for the worſhip of God, and therefore had a plurality of Paſtors, and Officers, which made a common Presbytery for governing the whole.*

Apologet. Theſe words makes a ſpeech of a Judge at an Aſſizes touching *Lent-faſtings* to come to mind. Who ſaid, *that he could prove that Lent-faſtings were of Apoſtolicall inſtitution for the laſt ſix hundred yeers.* Whereupon one ſtanding by ſaid to another of his friends, *That all the craft and cunning lay in this, for the Judge to prove it to be Apoſtolicall for the firſt ſix hundred yeers, or the firſt hundred or firſt fourty yeers.* But to return to the Apologie; whoſe words are milde, and ſoft, but as wooll-packs deadning Cannon ſhot, that the bullets can do no hurt, can make no battery. *We could not* (ſaith the Apologie) *but imagine that the firſt Churches planted by the Apoſtles, were ordinarily, of no more in one City at firſt, then might make up one entire congregation, ruled by their own Elders, that alſo preached to them: For that in every City where they came, the number of converts did, or ſhould ariſe to ſuch a multitude as to make ſeverall and ſundrie Congregations, or that the Apoſtles ſhould ſtay the ſetting up of any Churches at all, untill they roſe to ſuch a numerous multiplication as might make ſuch a Presbyteriall combination, we did not imagine. We found alſo the Nonconformiſts in their anſwer to the arguments uſed for Epiſcopall government over many Churches, brought from the inſtances of the multitudes of* Apol. p. 13.

Obſerve that the ſame argument that is urged to prove a Presbytery, was formerly urged by the Biſhops to prove an Epiſcopacy.

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beleevers at Jerusalem, and other places and Cities mentioned in the New Testament, to assert, that it could not be infallibly proved that any of those we read of in the Acts, or elsewhere, were yet so numerous, as necessarily to exceed the limits of one particular Congregation in those first times. So the Apologie. The word *afterwards* hath a large extent, and therefore doth not punctually tell us whether you mean *after* the Apostles times or *when*, and therefore doth nothing weaken the Apologie, and so you and we must leave it as we found it unblemished in this, as the rest; which is the onely designe in this paper, leaving it to disputation to be discussed out.

Reformat. pag. 13. *To avouch when we are not challenged, that we ascribe more to the Magistrate then the reformed Churches do, they being faithfull to their own principles of Ecclesiasticall government, may suffer a harder construction then we our selves would willingly undergo, or put upon the intentions of men, who seek not their own things, but the things of Jesus Christ.*

Apolog. Let the world judge whether the Apologizers and those of their judgements were not *challenged*, when the *Peaceable Pleacals* them, not onely in the book, but in the title of the book in the face of the world, *Independents*. Which the Apologie could not but upon just grounds, count *as a proud and insolent title (for any to assume) and as a trumpet of defiance against what ever power, Spirituall or Civill*; from them that should be conceived to own it; and therfore do in expresse words there *abhor it, and detest it*: that Churches, and Magistrates should not loose the true face of their judgement in such a swelling title. For if upon a grosse errour of an another Church they dare exercise onely a *non communion* with it, which after you call *no authoritie*; then there is more left for the Magistrate to do, then when you have excommunicated it, which you call there, your power. So likewise when a classicall Presbyterie, of many Ministers and lay-men, and those of great place and power in the Common-wealth, shall authoritatively rule all matters of sixtie or an hundred Parishes that are but mixtly Ecclesiasticall but partly secular or civill, if some of them not so altogether, one would think now that here were left lesse to the Magistrate, then when every one of those severall Parishes regularly gathered into a Church way do meddle with nothing, as Churches, but things purely Ecclesiasticall; leaving the rest to the Magistrate who is the civill power over them all. We

Apol. p. 23.

Reform. p. 23. Consule Bezam de Haereticis a civili Magistr puniendis.

give

give for the preſent ſome ſmall inſtance to take off the prejudices of us that may be inſtilled into the minds of civill power by the abhorred name of *Independancy*; and not to bring any or their way into an *odium* with any; as we hope they in their books that have ſo oft up the names of *Separation, Browniſme, Independancy, Popular Anarchie, &c.* do not intend to render us odious. For till Church government be clearly diſcuſſed according to the Scriptures, the ſcale is even which ſide (to uſe your own words) *doth moſt imitate the Pagans and Infidels of old, the Papiſts, Prelates, and Arminians of late to make the way of Chriſt hateſull to Princes and Magiſtrates.* And till it doth appear whoſe principles are cloſeſt to the rule of the Word, all will ſay (in your phraſe) *that they give fully as much as any, to the Magiſtrate as God in his Word giveth them; and ſo cannot be more or leſſe.* And for our own parts, to waſh our own hearts from ſiniſter intentions, we wiſh a curſe upon thoſe deſignes, that ſhall flatter men to facilitate a forming, and winding in of a Diſcipline that ſhall not be the cloſeſt to the Scriptures. Reform.p.13.

Reformat. pag. 17. No ſooner is *the Prelaticall party by the power and bleſſing of God begun to be ſubdued in this Iſland, but ariſeth unexpectedly the oppoſition on the other hand, waiting the opportunity, ſtronger then it was before, which moved ſome of our Divines of late to write on this hand in defence of the government of the reformed Churches, as others had done before them in other Churches.* In France Beza *againſt* Morelius Sadeel. *Two Nationall Synods alſo of the reformed Churches in* France, *the one at* Orleans, 1561. *Another at* Rochel, 1571.

Apolog. It ſhould ſeem by your own quotations here that long before your *No ſooner*, &c. not ſtaying to *wait this opportunitie*, learned and godly men have written, neer an hundred yeers ſince againſt Claſſicall Presbyteries, and for Congregationall Churches. Beſides thoſe many worthy famous men which you quote with honour in your Peaceable Plea. As for Mr. *Beza* againſt *Morelius Sadeel*, his Tract is not at hand, and therefore we cannot now ſpeak to it particularly, But this you know, that an honeſt *Aerius* a Presbyter is condemned by a pious and learned *Epiphanius* as guiltie of hereſie, for ſaying *that a Biſhop did not differ from a Presbyter, but that a Presbyter was as high in dignity and order as the Biſhop*. That to celebrate the Paſſeover was Jewiſh. That the prayers of the l ving did not profit the dead. That their ordained ſet Faſts Quarta & pro Sabbato were not to be obſerved.* Yet the ſame *Epiphanius* (who

* *Quid eſt Epiſcopus ad Presbyterum? Nihil hic differt ab illo, unus enim eſt ordo, & unus (inquit) honor, & una dignitas. Imponit manus Epiſcopus? ita etiam Presbyter, &c. Epip. contra hereſ. li. 3. To. 1. ca. 75.*

flouriſhed about the yeer 365. after Chriſt, ſo long ſince) confeſſeth, that *Aerius was not alone in this opinion, but multitudes more, keeping together (in form of a particular Church) with the ſaid Aerius, their Teacher, all of them living very ſoberly.* For the two Synods you mention, for want of copies of them (nor do we in this buſineſſe deſire much to turn over books, but take what is ready at hand, unleſſe hereafter we ſhall be forced thereunto) we ſhall ſpeak but a word in generall; that as one of the beſt of our Engliſh Articles tell us, *Councels have and may erre*, therefore Synods. If *Paphnutius* were alive, he could tell us by experience. Chriſts enlightning and leading preſence is much according to the orderly gathering and managing of Synods. And for the Proteſtant Churches in *France*; If we may beleeve our eares hearing the reports of ſome of the Miniſters of the French Churches here in *England* (conſiderable too as the Dutch) or our eyes in reading the Eccleſiaſticall Diſcipline of the reformed Churches in France, many materiall particulars, and paſſages are for us; which we omit here, as not intending a diſpute or largeneſſe in any thing. So that if things be weighed we are not ſo alone, or heterogeneall, as that we deſerve the opinion that we ſhould not be for the *Reformed Churches* ſo far forth as they be *reformed*, at leaſt as much as the *Presbyterians*.

* *Magnam multitudinem virorum ac mulierum allexit. Fugabatur autem ipſe cum ſuis ab Eccleſiis, & agris, ac vicis, ac civitatibus. Sæpe vero cum multa ſuſtinebat vigilantes ac ſobrii in agris degebant.*

To thoſe intimations of Reform. pag. 19. that the Apologizers *exile was voluntary*; they carried away *Churches with them, and left the other Churches*, that ſtayed behind, *expoſed to the enemie*; The Apol. hath no more to ſay at this time, but this. That their *exile* at moſt was but as *voluntary*, as the Seamens* caſting their lading into the Sea, to ſave themſelves from drowning. They took no more then Chriſt gave them: when they *perſecute you in one place, fly into another, as Chriſt and his parents did.* And they did no more expoſe the Church to the enemie, then as in all ages other godly Colonies of Saints have done in departing to *Francfort*, *Holland*, and *New England*, leſt they themſelves alſo had been ſwallowed up too, and the other Churches never an *iota* relieved by it; but kept themſelves for a reſerve, to aſſiſt the Church at their return. Hoping that if they were blamed for their *voluntary departing*, they ſhall not for their *voluntary return*; to *unexpoſe* the Church to the leaſt claw, or ſhadow of Prelacy.

* *Voluntate mixta ſemiplena*, with an unwilling will.

Reformat. p. 21. *To limit the cenſure of excommunication, in matter of*

of opinion to the common and uncontroverted principles, and in the matter of manners to the common and universall practises of Christianitie, and in both to the parties known light, *is the dangerous doctrine of the Arminians, and Socinians, openeth a wide doore, and proclaimeth liberty to all other practises and errours which are not fundamentall, and universally abhorred by all Christians, and tendeth to the overthrow of the Reformed Religion, which we wish all sound and sober spirits to abstain from, lest it render them and their profession suspected of some such opinions and practises, as in charitie we judge to be far from their minds and wayes.*

Apolog. If *Pagans* and *Infidels* do not practise, and *Papists, Prelates, Socinians, Arminians, Brownists, Separatists, &c.* do not hold some common truths with Christians (as sence is common to men and beasts) we cannot but condoll our condition, that when we assert (against mis-opinion of us) that we give to Magistrates as much as the Presbyterians do, we are compared to *Pagans, Infidels, Prelates*, &c. as bringing the way of Christ into hate with Princes: when we speak for a conforming of Church government to the closest agreement with the Scriptures, we are compared to *Brownists, Separatists, Independents*, and *Popular Anarchie*. When we judge that excommunication should not be but of persons presumed to sin against their own light, &c. we are compared to *Socinians* and *Arminians*, if not semi-suspected to be such, though not by any English heart. If these be right forms of confutation, the common people will begin to pride up themselves as to have said somewhat to the Question now in controversie, whiles they assert (instead of better arguments) *that a Bishop is a Presbytery contracted; and a Presbytery is a Bishop diffused.* The former is as a president; the other as a Commission exercised by many. Doth not this very particular of excommunication testifie for us that the Congregational way doth leave more to the Magistrate, then the Presbyterie do? Many offences are to be punished *bodily*, by the Civill Magistrate, that are not to be censured with that *spirituall* highest censure of Excommunication. Which being a *shouting out of heaven*, and *a giving up to Satan*, had need of better grounds then mens sinning of simplicitie, or ignorance. The very Prelates, at least pretended wilfull obstinacy for their Excommunications. And the great punishment of Excommunication inflicted for small faults, will make the punishment at last small in

The true copy of the Apology is thus. Excommunication we judge should be put in execution for no other kind of sins, than may evidently be presumed to be perpetrated against the parties known light, as whether it be a sin in manners & conversation, such as is committed against the light of nature, or the common received practises of Christianity professed in the Church of Christ. Or if in opinion, then such as are likewise contrary to the received principles of Christianity, & the power of godlines professed by the party himself, & universally acknowledged in all the rest of the Churches, and no other sins to be the subject of that dreadfull sentence.

the eyes of men. But if it be restrained to great faults against the parties light, men will think the punishment to be like the sin. And yet no doare set open to other vices; which Civil power may punish *externally* for the fact; whiles Churches look upon faults *spiritually* in relation to the mind, with what *will* they were committed.

Reformat. pag. 23. *Two maine objections are made against the principles and practise of the order and government of the Reformed Churches. One is that there is no need of authoritative power of Presbyteries, and Synods, and that the exhortation of particular Churches one to another, the Protestation of one against another, and the withdrawing of communion one from another, may be a sufficient remedie, and no lesse effectuall against all offences then* Excommunication *it self; especially if the Magistrate shall vouchsafe his assistance, and interpose his authoritie, for strengthning the sentence of* Non communion.

Apolog. There is not one word in the Apologies discourse of this point to extenuate the power of *Synods*, which being according to the Scriptures, they hold them in the highest esteeme that ever the Scripture advanced them to. And on the other side, they there give us an expresse, that besides the said exhortations, protestations, and Non communion, that they professe themselves ever to submit, and also to be most willing to have recourse to the civill Magistrate interposing a power of another nature, upon his particular cognizance, and examination of such causes.

Reformat. pag. 21. 22. *To the said objection we answer,* 1 (for there are 5 answers by way of direct confutation) *that this objection supposeth a case, which hath not been found in the Church of Scotland for the space of eightie yeers, and beleeve was never heard of in any of the Reformed Churches, except those of the* Separation: *the pronouncing of Non communion or* Excommunication *against a whole Church. Our* Excommunication *hath been executed but seldome against particular members, never against a whole Church, and we think never shall be; and therefore this imaginarie fear of that which never falleth out, is not considerable, rules are made for ordinarie, and usuall cases.*

Apolog. Who that have seriously read and weighed the Apologie, and therein their disclaiming of the Separation properly so called, their owning the Churches of Scotland and many in England for true Churches, their just account of their practise in Holland, and their proceedings towards the Church mistaking, would

would after all this call the Apologizers Churches, *Churches of the Separation*; unleſſe withall they expreſt they meant Separation from the Prelates wayes, as Scotland and England now do. But what ever true Churches be named, we ſee no reaſon (though others beleeve *quod factum non eſt, nec fieri poteſt*; that which never hath been, never ſhall be) but that they may be incident and liable to fall into that caſe of having to do with a whole particular Church erring; eſpecially till thoſe ſwarmes of *Anabaptiſts, Antinomians*, &c. which have been ſo oft intimated and founded in our eares, be allayd. You (brethren your ſelves) ſuppoſe more, and therefore you may ſuppoſe the leſſe. For in your ſecond anſwer to this objection (as you call it) you ſuppoſe that *two, or more Churches may mutually proteſt and pronounce the ſentence of non communion* one againſt another. *In which caſe, ſay you, pronouncing of non communion would prove rather a meane of diviſion, then of union, and there would be no remedy (where the cenſure is mutuall) to compoſe this difference, unleſſe there be a common Presbytery, or Synod made up of the whole.* To which we anſwer, that this caſe hath befallen Provinces, and National prelaticall Churches, in matter of Excommunication too, each of them having a ſeverall Pope in them have excommunicated one another. And we ſee not that antidote in one of the wayes you mention, namely, a *Claſſicall Provinciall Preſbytery*, but that one provinciall Presbytery may proteſt againſt and excommunicate the other. For the other way (for you propound two, and we are willing to take the beſt) namely, a Nationall *Synod*, gathered and guided according to the Scriptures, we willingly embrace. And they that will not take the judgement of ſuch a Synod, having no Scripture to alledge juſtly, againſt their reſolutions, let them fall into the hands of the Magiſtrate, the Preſerver of the publick peace. This ſame reply ſerves to your third and fourth anſwer. We need adde but a word in reply to your fifth anſwer, wherein you demand by *what probability it can be made to appear to any rationall man, and indifferent mind, that no authoritie ſhall be as valid as authoritie againſt the obſtinate, that* Via admonitionis & requiſitionis *is equall with* Via citationis, & publicæ authoritatis? To which we anſwer, that if it be ſtated that that is *authoritie*, which is Scripture authoritie (and not elſe) and that to be moſt valid that convinceth and conquers *actus elicitos, the mind*, rather then that which doth onely manacle and conſtraine

constraine, *actus imperatos, the outward carriage*; the demand is soon answered. Is the way of admonition, protestation, and non communion, no authoritie? Is that no authoritie that tels us *we must give no offence, Better a milstone were hanged about ones neck, and he cast into the Sea, then to offend a weaker brother. That we were better not eat flesh then to offend, &c.* Or is it no authoritie, when a whole Church after fasting and prayer, and clear disputation, shall tell the obstinate erring, that upon those grounds they will withdraw from them as *from Heathens and Publicans?* The truth is, that the prelaticall men have made much use of this your case alledged to plead for Bishops, as most necessarie to keep Churches in union. But Gods authoritie held forth to us in the judgements of Nationall Synods according to the Word, will prove more effectuall then any humane instituted way whatsoever, to unite Churches.

Reformat. pag. 24. *The other objection is, that by this authoritie and order of government, one Church hath power over another: which is contrarie to that libertie and equalitie Christ hath endowed his Churches with, and is no other but a new prelaticall dominion set over the Churches of Christ. To this (say you) we answer. 1 That we are far from imposing any such collaterall power. The power which we maintain is aggregative of the Officers of many Congregations over the particular members; in which (as in the naturall and politick body) one member is not subject to another, but is to the whole. 2 It is (say you) a miserable mistake to compare Presbyteries and Prelates together. For the Courts of Prelates are altogether forrain and extrinsecall to the Congregations, over which they rule. But the power of Presbyteries is intrinsecall and naturall, they being constitute of the Pastors and Elders of the particular Congregations over which they are set. So that another without themselves doth not bear rule over them, but all of them by common consent do rule over every one; which is no more then for a member of a particular Congregation, to be ruled by his own particular Eldership. For they discern no sentence of excommunication of any member without the knowledge, and consent of the particular Congregation that is particularly concerned therein.*

Apolog. You say you *impose not a collaterall power.* Sure your laws do impose that one congregation shall be subject to the Elders (suppose) of twenty congregations. And the authority of 19 of them is as *collaterall.* The congregations every one those their own officers to rule over themselves in the Lord. But we heare not

not you say that they chose their Officers to rule over themselves and others; though we hear you say that the Officers themselves are readie enough to consent so to rule: which is as extrinsecall as Episcopacie, if Episcopacie be as intrinsecall as Presbyterie. For are not Bishops chosen by the people at their instalment; where customarily people are allowed to make any just exception; and hath in part been practised in England, though with little successe in their domineering times? Just as anciently, (as *Hieronimus* tels us) *Unus eligebatur qui cæteris preponeretur, &c. To avoid schisme, one of the classicall Presbytery was chosen to be as Chairman* over them all in their Consistorie, who from being so annually, at last became so for his life time, and so hence was born Episcopacy. Besides we know that the Bishop and his Chaplains, Chancellour, Archdeacon, Register, &c. were parishioners within their own Dioceese; if not Elders or Officers in their severall congregations. And people formerly have been as willing they should reigne, as ever any people were in your Kingdom to have the Presbyterie over them. And the Bishops on the other side did as cunningly comply with the Congregations; they grounding their Court proceedings upon the Church-wardens or Parish Elders presentments upon the peoples complaints and testimony, and did not passe an Excommunication without the subscription of the hand of a Minister or two of that Archdeaconrie, or Countie-Presbyterie; and last of all, the Excommunication was not pronounced without the consent of the Minister of the particular Congregation. So that it is clear, it is not peoples consent onely, but if according to the Word, that makes a government lawfull. God hath chalked out to us patterns of people chusing Officers for the congregation. And congregations chusing men for Synods or Councels, but not (as we conceive) of chusing men to make a middle classicall Presbyterie. What ever plausible shews of reason may seem to commend a way, yet onely Gods way shall have the blessing of God upon it. And if it cannot be resolved on all hands as yet, clearly which is it, let that your golden speech be written upon all your actions. *That those that are most averse to Presbytery if they allow no materiall difference in doctrine, worship, or practise, might injoy their peace, and all comforts of their Ministery, and profession under it, without controlment of that authoritative power which* Reform. p. 26.

they so much apprehend. We have been of late made to fear the contrary, by the reports of some (not of meanest rank) of your own Nation, but now we desire rather to hope upon your words here given under your own hands, then fear by reason of theirs. Trusting also that as you were kindly invited to our Assembly, so you will be as helpfull to our poore *Churches* as your Armies by Gods blessing are like to be the *Common-wealth*; according as both Nations have vowed *to indeavour the reformation of Religion in the Kingdoms of England and Ireland in Doctrine, Worship, Discipline, and Government, according to the Word of God.*

Reform. p. 26.

We crave leave to conclude with your own words, hoping we may as confidently speak them as you did; namely, That so much for the present have we said, not for confutation, but meerly for justifying our own and other reformed Churches against such mis-representings and mistakings, as in matters of Religion are too frequent in this place, at this time, &c.

FINIS.